

Morea
*The Land and Its People in the
Aftermath of the Fourth Crusade*

DUMBARTON OAKS SYMPOSIUM, 1–3 MAY 2009

SYMPOSIARCH: SHARON E. J. GERSTEL

“I’m going to tell you a great tale, and if you will listen to me, I hope it will please you.” The opening line of the *Chronicle of the Morea* set the stage for this symposium, which examined the late medieval Peloponnese following its conquest by Crusader knights in 1205. Far from ancestral homelands in France, the Crusaders found a land that “was fertile, spacious, and delightful with its fields and waters and multitude of pastures.” The *Chronicle*, other written sources, and the buildings and artifacts that are left to us or recovered archaeologically reveal a bold attempt to establish a new kingdom in a distant land, adding yet another layer to the many levels of habitation on the island of Pelops. Omitted from this myth of Crusader foundation are the large numbers of Orthodox villagers and town dwellers who also shared the region and created their own myths of an eternal and sacred empire generated by the pains of loss and the hopes of refoundation. Their remains, though less studied, are also left in

the written and material records of the period. Layered upon the historical and physical topography of this region, as well, are the traces of the Venetians, whose right eye, Modon, was sited at the southwestern tip of the peninsula. The Turkish layers, revealed in standing fortresses, toponyms, vernacular poetry, and pottery, also left deep traces on the ground and remain in collective memory. How these groups and others who shared the land interacted and how they established corporate identity was at the center of this symposium. At the core of our investigation, too, was the understanding of place and memory—the recollection of the ancient history of the Peloponnese, the architectural and cartographic marking of its mountains and valleys, and the re-creation of distant capitals on its land. The speakers in this symposium looked at the Morea and its people in the broadest possible manner and with careful attention to written and material evidence, historiography, and the making—or retelling—of myths.

FRIDAY, 1 MAY

Introduction

Sharon E. J. Gerstel • University of California, Los Angeles

The Morea through the Prism of the Past

Elizabeth Jeffreys • Oxford University

*The Architectural Layering of
History in Frankish Morea*

Amy Papalexandrou • University of Texas at Austin

*Mapping “Melancholy-Pleasing Remains”:
Morea as a Renaissance Memory Theater*

Veronica della Dora • University of Bristol

FRIDAY, 1 MAY • *continued*

Chloulmoutzi-Clarentza-Andravidia: The Triangle of Power in the Crusader Principality of Morea
Demetrios Athanasoulis • 6th Ephoreia
of Byzantine Antiquities

*The Cistercians in the Morea:
Reconstructing Ritual and Libraries*
Diane Reilly • Indiana University

*Frankish Morea: The Evidence of the
Acts of Private Transactions*
Helen Saradi • University of Patras

*Coinage and Money in the Morea
after the Fourth Crusade*
Alan Stahl • Princeton University

SATURDAY 2 MAY

Mystra as Mirror of Constantinople
Titos Papamastorakis • University of Athens

*The “Mystra Type Revisited”: Architectural
and Functional Constraints*
Lioba Theis • University of Vienna

Deflating Mystra: Grounding House and Settlement
Kostis Kourelis • Connecticut College

*A New Lycurgus for a New Sparta: George
Gemistos Plethon and the Despotate of Mystra*
Teresa Shawcross • Cambridge University

*Without a Scorecard: Problems and
Prospects of Inferring Ethnicity from
Human Remains in Frankish Greece*
Sandra Garvie-Lok • University of Alberta

*Ceramics and Identity in the Morea after
AD 1204—Shall the Twain Ever Meet?*
Ioannita Vroom • University of Sheffield

SUNDAY 3 MAY

Franks and Byzantines in the Countryside
Timothy Gregory • The Ohio State University

*Painting the Land: Town, Monastery,
and Village in the Morea*
Sharon E. J. Gerstel • University of
California, Los Angeles

Conclusions
Margaret Mullett • Queen’s University Belfast